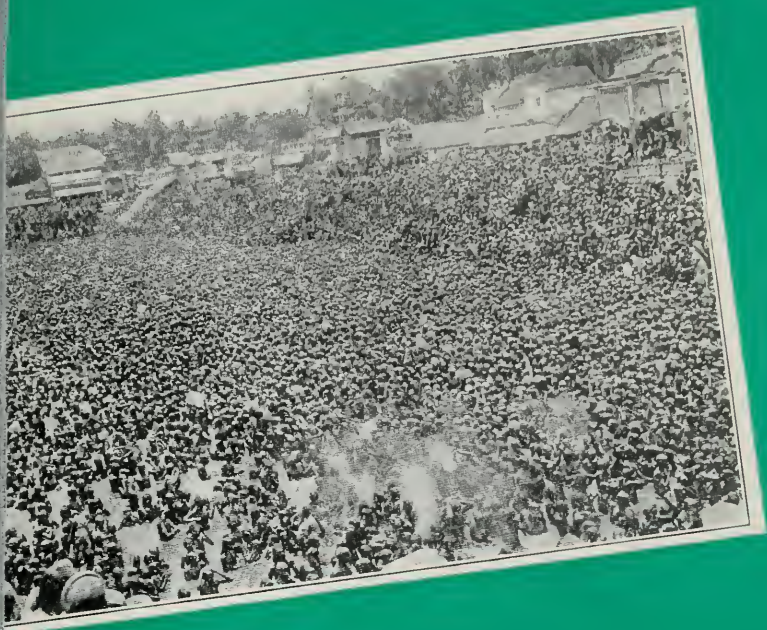


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India

INDIA

Compiled by
AUGUSTA HIGHLAND



PROGRAM FOR
CONGREGATIONAL LIFE AND GROWTH
BY THE BOARD OF FOREIGN MISSIONS



IN COLLABORATION WITH THE
LUTHERAN AUGUSTANA SYNOD CENTENNIAL
COMMITTEE ON LIFE AND GROWTH

[PRINTED
IN U.S.A.]

MISSION FIELD
United Lutheran Church
Augustana Synod Cooperating
MADRAS PRESIDENCY
SOUTH INDIA

INDIA

Calcutta

BAY OF BENGAL

ARABIAN SEA

Bombay

GODAVARI RIVER

Krishna RIVER

Guntur
Rajahmundry
Bhimavaram

Sattenapalle

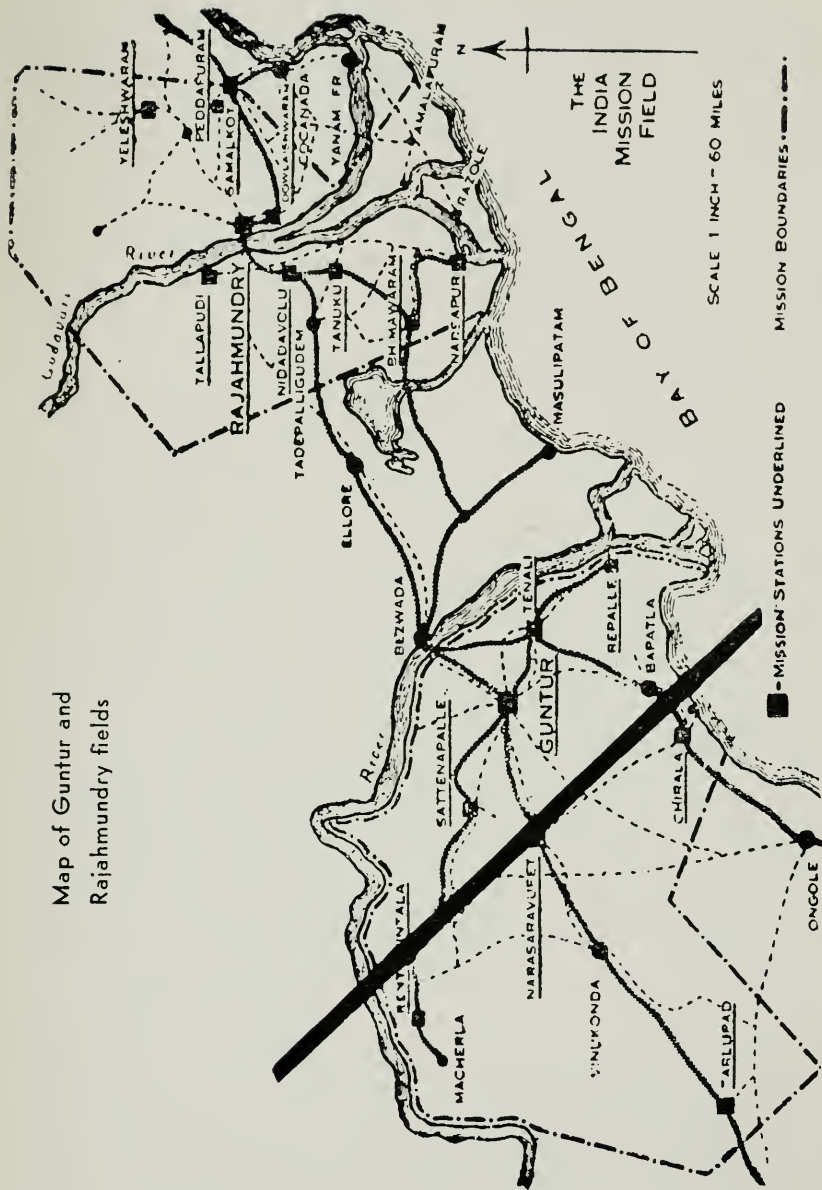
Chirala Repalle

Madras
Vellore

MADRAS

PRES.

Map of Guntur and
Rajahmundry fields



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A. H.

FOREWORD

I SEE INDIA

I had been in India only a little while when I happened upon a native engaged in his devotions. It was a tiny wayside shrine nestling picturesquely in a clump of stately palm trees. My feet were as though rooted to the ground and my eyes riveted to the man. Presently he draped a lei of marigolds about the neck of his grotesque, gargoyle-featured stone god, then he poured water from a brass pot upon the image, made an obeisance and his devotions were done. That is India—into whose every nook the giant octopus of Hinduism still thrusts its accursed tentacles, holding the multitudes fast in a strangling embrace. Of approximately 400,000,000 people in India, only about 8,000,000 are Christians. Of the 700,000 villages, there is Christian work in only 40,000. Of the 25,000,000 in the Andhra area, only 300,000 are Christians, of whom 189,000 are baptized members of the Andhra Evangelical Lutheran Church. Of the Christians, 450,000 to 480,000 are Lutherans. To pry loose those writhing fiendish, life-crushing tentacles from the soul of India so that it may live eternally and revel even now in the glorious freedom, wherewith the Son of God and man hath made humanity free and wherein we live and revel—that is the mandate of the Lord Christ to His Church, His Own, on earth, a mandate to which he gave expression in His great commission; “Go ye and make disciples of all nations.” Nor shall we forget His pledge: “Lo, I am with you always.”

And when the man had left his shrine I lifted my eyes and looked up and about me. The sun was dipping below the horizon and the heavens were aglow with flaming scarlets and crimsons and golds, all blending in perfect harmonies with the softer pastel colors—mauve, azure, lapis-lazuli, heliotrope, lilac, etc. Where on earth are sunsets and sunrises to compare with those of India! Silhouetted against that opalescent sky the graceful palm trees waved a gentle good night. On the irrigation-canal nearby, with their white sails mirrored in its waters, sailboats moved noiselessly up and down. Coolies—men and women and children—scantly clad, thronged the roads, homeward bound from their day’s work in the rice fields to a meal of curry and rice. And so one might go on

and on and paint word-picture after word-picture, pictures of plain and jungle and mountain, everyone of which would delight the eye. For that, too, is India—a land of exquisite physical beauty. Nowhere, it seems, are contrasts so sharp and vivid as here. In the shadow of the rajahs' and maharajahs' magnificent palaces, evidences of an opulence that is literally fabulous, as well as the homes of well-to-do Brahmins and high-caste people, huddle the multitudes, most of them in dismal one-room hovels, in abject poverty, living on ill-balanced diets and hence ready prey to the germs of innumerable diseases that infest the air, eeking out a miserable existence by fair means or foul. Here is a village tucked snugly away in a grove of palms and casuarina trees and environed by lush green rice fields. Pearly smoke from the villager's fires spirals lazily upwards. Here is a beauty for him who has eyes to see, idyllic beauty, beauty to pull one up short and to elicit admiring ah's and oh's. Now walk with me through the narrow alley-streets of the village. Mangy, half-starved curs bark weakly at us. Scrawny swine, squealing protests, scurry from our path. Skinny cattle pay no attention and slumber on in the middle of the street, compelling us to detour. The street is littered with animal and human refuse, the air is heavy with smells. Naked children crowd about us. Here is a leper, fingers and toes eaten away to blunt bloody stumps which are rudely bandaged with filthy rags; in yonder hut lies a young woman in the last stages of tuberculosis. Here is a youth stone-blind and another horribly and hopelessly deformed. If I had talent and time to linger in India for twelve months or so, I would write a book and it could well be called "Beauty and the Beast."

Early in my India experience a missionary wrote me a letter in which amongst other things, he said this: "If you want stark realism, there is plenty and to spare, everywhere. India to those who love her is a lovely and charming creature—who fails to note it, sees only a withered hag and the true beauty of her soul is hidden to the beholder."

Our missionaries have found and rightly appraised the value, in the sight of God, of the soul of India. They are motivated by the same love and ardor for the salvation of souls and the reclamation of lives as were Ziegenbalg, Pluetschau, Heyer and other numerous,

illustrious Lutheran missionary pioneers. The faith that keeps our men and women steady on the track they have chosen, must be a sturdy, firmly-anchored faith. The love that thrusts them into scenes of pitiful squalor, incredible poverty, contagious diseases, shocking vice and crime must be a love that strikes its roots very, very deep. I recall reading in Dr. Wentz's report of some years ago that if pastors are entitled to one halo, missionaries are entitled to two. And I would cluster those two halos with the rarest gems on earth. Missionaries—not kings and queens—should wear crowns. They, more than any others I know, are entitled to be called "God's Royalty."

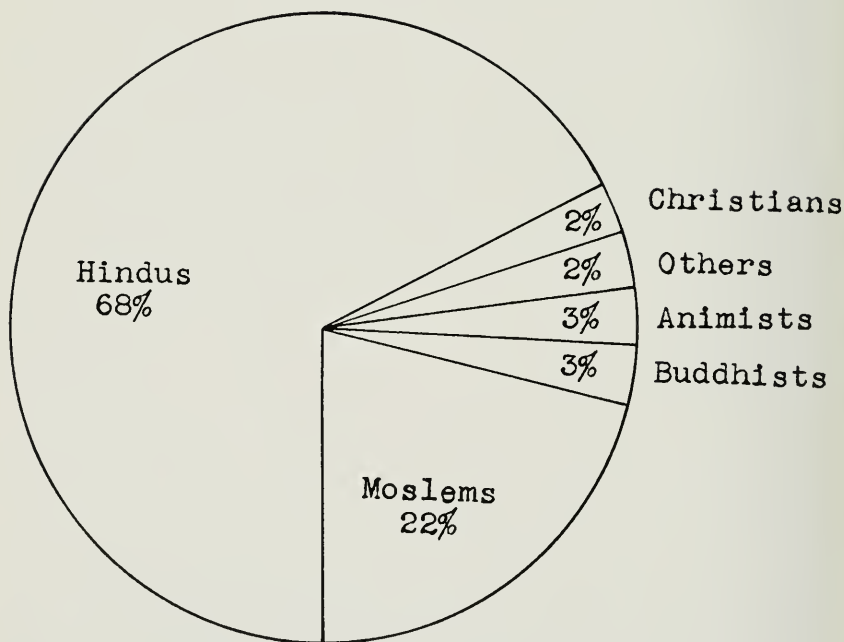
Somehow the missionary is different when he is in India. There at his work he rises to giant stature and one feels like a pigmy in his presence. Here in America he shrivels back again to our ordinariness. Methinks Goldsmith's words portraying the Village Preacher may be fitted to the India missionary: He is—out there in India

"As some tall cliff that lifts its awful form
Swell from the vale and midway leaves the storm,
Tho' round its breasts the rolling clouds are spread
Eternal sunshine settles on its head."

DR. EDWIN MOLL, General Secretary,
Board of Foreign Missions,
United Lutheran Church of America



ONE OUT OF EVERY FIFTY PEOPLE IN THE WORLD LIVES IN INDIA



ONE IN FIFTY PEOPLE IN INDIA IS A CHRISTIAN

INDIA

At the side of a road near the doorway of his home sat a man on a little raised platform. He did not look up from the tablet on which he was busily writing. He was writing, writing, writing, just one word again and again and again. It was the name of his god and he believed that if he could succeed in writing that name ten million times before he died he would be assured of his salvation.

Not far away in one of the Christian village schools a little girl came to her teacher one day with a small book in her hand. Looking up into the teacher's face with a pleading look, she said, "Dear teacher, I want to study geography."

"Study geography! My dear, why do you want to study that?"

"Oh, teacher," she answered, "I want to study geography that I might know of more people for whom I can pray."

India is very religious. Of the large number of religions Buddhism, Mohammedanism and Hinduism have the largest number of adherents. Most of the followers of these religions are blind followers of their leaders and so there are many forms of strange deeds and actions which they hope will give them favor with their gods. However, when they become Christians they are just as devoted and zealous for the truth.

Although India is only about one half the size of United States it has a population of about 400,000,000 which is three times as much as that of United States. One out of every five persons in the world lives in India. Of the four hundred million only about eight million, or one in fifty, is a Christian.

India is also a land of contrasts. It has the extremely rich and the desperately poor. It is a rich land full of poor people. There are times when a whole family subsists on only seven cents a day. Others live sumptuously. The most beautiful temple in the world, the Taj Mahal, is in India but the majority of the people live in hovels. There are more idols than there are people. It has the highest mountains in the world, the Himalayas. It has regions of intense cold and plains where there is the hottest tropical climate. The most crowded city in the world, Bombay, is in India.



A HINDU TEMPLE

INDIA'S PEOPLE AND HOW THEY LIVE

There are few large cities in India. The principal ones are Bombay on the western coast, Calcutta and Madras on the eastern. Nine tenths of the people live in villages. Although the villages differ somewhat in size they do not vary a great deal in appearance. A village consists of numerous small huts and narrow crooked streets which are shared alike by pedestrians, oxcarts, automobiles and cattle. There are Christians and inquirers in 2,325 villages. However, there are about 700,000 villages in India. It has been estimated that if Christ had remained on the earth and had visited one of India's villages each day since His resurrection He would not yet have reached them all.



A NATIVE HUT

Most of the Christians are very poor and live in huts like this

Most of the Christians are from the outcaste group and are untouchables. That means that they are considered so low in the social scale of Hinduism that they are not fit to touch others of a higher class. There are fifty-two million of them in India. One out of every six of the total population is an outcaste—an untouchable! There is an appealing loveliness in the country but Hinduism has kept these people enslaved. Now Christianity is bringing them life and hope.

The Brahmins and other land owners live in big stone or brick houses with tiled roofs. The floors are made of smooth cement or polished stone slabs. Walls are whitewashed and hung with pictures of Hindu gods, photographs and sometimes with paintings of leading members of the family. In the big room, into which one enters first, bags of rice as well as other provisions are piled up to the ceiling along some of the walls. If the man is a lawyer or of another profession, he has an office off the verandah with tables and chairs. The kitchen and dining rooms are at the rear of the house not accessible to strangers. The bedrooms are upstairs with open spaces



HINDU GIRLS

for air and mosquito curtains around the beds. There may be a room furnished in European style but ordinarily people sit on mats on the floor. The Sudras have their cattle right in the front yard and very close to the house. Gardens with flowers, fountains, etc., are sometimes found in what we call the backyard. There are high walls all around to protect the women from curious eyes. Sons continue to live at home after they are married and thus daughter-in-laws come and live with the mother-in-law. Each new family has a room for itself but cooking, eating and budgeting are pooled. Men eat first, after that the women and the children and last of all the widows who are related to the family. These widows are the ones who do the hard work. In many well-to-do families the women must not do any work, not even crochet or sew or read. In some cases the girls have been given an education, have clubs where music, lectures, badminton, tennis and other games are enjoyed. Sometimes they even have refreshments. Different castes and creeds occasionally associate with one another. This is, of course, in the cities. Among the upper classes some women are given much more freedom than formerly because of contacts with western civilization. The villages continue to be quite orthodox.

The poor people live in one-room, mud-walled, thatched-roofed huts. The furnishings are very meager. Inasmuch as the sons continue to live at home after being married, these small huts often house several families. Since 1934 marriage is not allowed by either the high or low caste until the girl is fourteen, so now the problem of the child widows is eliminated.

HISTORY AND LOCATION OF THE UNITED LUTHERAN CHURCH MISSION

Just as our country is divided into states so is India. One of these, called the Madras Presidency, is the one in which the United Lutheran Church in America carries on its missionary work and where our interests in India have been for many years. This presidency is divided into twenty-seven districts. The missionary work is located in five of these districts, namely, Guntur, East Godavery, West Godavery, Nellore and Kurnool. It is of interest to note that according to the last census the Guntur District leads all the dis-

tricts in the number of Christians. There are about a dozen principal languages and several hundred dialects in India. One of the most important languages spoken by the people in northern and central India is Hindustani. In the south where our missionary work is located the greater number of people speak Telugu (Telugu). The increase in the Christian population of India is the greatest in the Telugu areas. Thus the mission is located in the heart of the Christian movement.

In 1842 Rev. C. F. Heyer, M.D., arrived in India being sent out by the Missionary Society of the Evangelical Lutheran Synod of Pennsylvania. In seeking the best place for the mission he visited many locations. Finally he reached Guntur, in the Guntur District, which is on the Godavery River and north of Madras. Here Mr. Stokes, Collector for the British Government, who was an earnest Christian, had long been trying to secure a missionary. He was delighted when Rev. Heyer arrived and offered him every possible help. The English Telugu School, begun by Mr. Stokes, was handed over to Rev. Heyer. In less than three months he had six schools in and near the town with 150 pupils and seven teachers. The pupils were low caste and outcaste. By the end of the first year the attendance at the Telugu services had increased to about two hundred.

About one hundred fifty miles northeast, we find the town of Rajahmundry, also on the Godavery River. Here work was begun in 1851. Guntur and Rajahmundry became centers for extensive and fruitful missionary work.

Although the early beginnings were very good and encouraging, difficulties developed later on. These were chiefly due to lack of funds, the small number of missionaries and the effect of the climate on the missionary force. Shortly after the beginning of 1900 the work began to grow by leaps and bounds. This was due to the increased interest at home resulting in a greater number of missionaries, more funds and more trained native workers. The development was so marked and gratifying that by 1927 the congregations were organized into a general body called Andhra Evangelical Lutheran Church. (Andhra is the native name for India.)

The membership has increased so that today there are about two hundred thousand members. The India Mission is the largest

Lutheran Mission in the world and one of the most productive and prosperous in all India. It has been fortunate in having missionaries with faith and courage, men and women who could look ahead although funds were not always available. For a long time the members were all outcastes but recently Sudras, or middle class, has come into the church. This will assure greater self-support because they have the necessary means as farmers, merchants and craftsmen. At the present time the mission is under native control and supervision and the missionaries are advisors and helpers.

From the year 1869 to 1919, when the Rajahmundry field was under the direction of the General Council, the Augustana Synod co-operated by sending financial aid and several missionaries. In 1919 the three Lutheran bodies, General Synod, General Council and the United Synod of the South were merged and became the United Lutheran Church in America. The Augustana Synod, which had helped so largely in the upbuilding of the work at Rajahmundry, did not join the merger. However, the Woman's Missionary Society of the Augustana Synod has continued to take part in the work, erecting buildings, supplying missionaries and providing funds for special endeavors.

In 1879 the Augustana Synod sent out its first missionary to India, Rev. A. B. Carlson. Full of missionary zeal and with an earnest desire to serve his Lord and Master in India, his term of service was suddenly cut short for the Lord called him home in 1882. The following missionaries have served on the India Mission field.

Rev. A. B. Carlson, 1879-1882.	Christina Erickson, 1915-1930.
Rev. E. Edman, 1890-1903.	Hilma Levine, 1915—still serving.
Rev. H. E. Isaacson, 1893-1914.	Edwin A. Olson, 1915-1921.
Charlotte Swenson, 1895-1908.	Verna A. Lofgren, 1923—still serving.
Hedwig Wahlberg, 1900-1908.	Ruth Hildegard Swanson, 1924—still serving.
Rev. O. O. Eckhardt, 1906-1916.	Ada E. Kron, 1929-1933.
Rev. Oscar L. Larson, 1906-1923.	Rev. R. L. Cunningham, 1936—now serving in Africa.
Dr. Betty A. Nilsson, 1908—still serving.	Margaret Hawkinson, 1939-1944.
Rev. T. A. Holmer, 1912-1933.	
Agnes Christenson, 1915—still serving.	

During the time of Rev. Isaacson's years of service the Students' Missionary Society of Augustana College, Rock Island, Illinois, sent in funds for the erection of the Augustana Church and the Boys' High School at Samalkot.

Since the organization of the Woman's Missionary Society of the Augustana Synod in 1892 the India Mission has had a place on its budget every year. The reports of the terrible condition of the women and children in India, especially when they were sick, stirred the members of this group into action. The need for nurses and doctors was very great. A hospital was badly needed. The Woman's Missionary Society promised to gather half of the required amount. Thus in 1911 the beautiful hospital at Rajahmundry was dedicated. In 1927 the Charlotte Swenson Memorial Bible and Training School was built in Rajahmundry by the Augustana women. One half of the cost of the Von Gerber Chapel in the Rajahmundry Hospital Compound was given the same year. The society provided funds for the buildings and equipment of the Augustana Hospital at Bhimavaram, the main building of which was dedicated in 1934. Salaries of women missionaries have been paid by this organization all these years.

THE WORK ON THE FIELD AT PRESENT

The Christianizing influence of mission institutions can not be estimated. They have played a very important part in the development of the mission and are still a great force for the preservation and spread of Christian ideas and ideals. Hospital patients return to the non-Christian homes with messages which pave the way for effective evangelistic effort in the villages. Outcaste men and women have learned the dignity of labor and some of them have been lifted up by securing occupations which they otherwise would never have acquired. Without mission institutions the work in India would be incomplete.

THE CHURCH

The India Mission field is divided into two parts. The northern part, north of the delta of the Godavery River, has its headquarters at Rajahmundry. The southern part, south of the Godavery

River, has its headquarters at Guntur. The major institutions are located at these two headquarters. Each part is divided into districts, called taluks, and the missionaries live in the centers of these districts.

Most of the congregations at district centers are self-supporting to the extent of paying their pastor's salary and the running expenses. The Andhra Evangelical Lutheran Church is organized like the church in America with representatives at the annual convention of both clerical and lay delegates who determine the policies and practices. The India church conducts two home mission fields in the Guntur and Rajahmundry areas and some work in Rangoon, Burma.

The members of the church in India are Telugus. They are brown-skinned, dark-eyed people with straight black hair. The Telugu language has been called the Italian of India because it is



BHIMAVARAM CHURCH

One of the larger churches



A VILLAGE CHURCH

soft and musical. This language is spoken by twenty-six million people. In recent years they have preferred to be called Andhras rather than Telugus. In the Guntur-Rajahmundry field the population numbers 6,400,000 for whose conversion we are in part, at least, responsible.

The number of baptisms during 1943 was 8,772, an increase of 1,008 over 1942. The number of villages in which Christians reside is 2,325, an increase of 22 over the number at the close of 1942. There are 205 churches, 1,030 prayer or school houses used for worship. These are only thatched huts. There are more than 600 congregations with no buildings at all. The total number of congregations in 1942 was 1,869. There were 110 foreign missionaries, of whom the Woman's Missionary Society of the Augustana Synod supports five and one native doctor.

There were 3,394 Indian workers at the end of 1943. Of these 115 are ordained pastors while 675 are unordained catechists, evangelists and Bible women. Of the 1,986 school teachers a very high percentage assist in the congregational and evangelistic work by being definitely in charge of the congregations with which their schools are associated. In other words they serve as teacher-evangelists. Without the consecrated service of Indian Lutheran workers of all grades the foreign missionaries would not have accomplished

what they have. In the beginning it was difficult to get competent men and women to co-operate with the missionaries in the work, but with the establishment of training schools and the better education of Christian converts in boarding and high schools, the quality of Indian workers has risen.

EDUCATIONAL WORK

The India Mission schools are of all grades, beginning with primary schools in the villages in connection with a congregation. At first these village schools only had the first three grades but this had to be changed as it was found that the children who only went to the third grade did not remain literate unless they went to boarding school. Now the government demands a school up to fifth grade and rules that a certain proportion of the total enrollment shall be in the fourth and fifth grades. When these demands are fulfilled, the government gives a grant in aid. Religious education is permitted if proper progress is made in secular subjects. These teachers are Christians and leaders in the community.



VILLAGE CHILDREN LEARNING TO WRITE



AN INDIAN TEACHER WITH A CLASS OF GIRLS

They spend as much time as possible in the evenings in evangelism and adult literacy. Many of the Christians are new recruits just one step out of heathenism and although they have confessed their faith in a triune God and promised to forsake idol worship, have learned the Commandments and the Lord's Prayer, have been baptized and instructed in the faith, they do not instantly become perfect saints. There needs to be much love and patience, zeal with mercy, exercised by the Christian teacher, missionary, native pastor and other Christians to bring these sheep to a condition where they fit into the fold. Prayer and diligent watching must be exercised and taught.

The schools of the church are as follows: Luthergiri Theological College with a three year course, Andhra Christian College with a four year course, Luthergiri Bible Training School, Women's Bible Training School, Normal Training School, one for men and one for women, three High Schools for boys, two High Schools for girls, three Nurses Training Schools, four Trade Schools where agriculture, carpentry, weaving and lace making are taught, seventeen Higher Elementary Schools to eighth grade for boys and six for girls, 892 Elementary Schools from first to fifth grades and in these 46,809 pupils.



ONE OF THE HIGH SCHOOLS

Agnes Christenson has done outstanding work in the educational field and is now in charge of the Schade High School for girls in Rajahmundry.

Poverty, high cost of living without increase in pay has multiplied the difficulties for the boarding schools and hospitals. This results in hardship for the Bible women, teachers, pastors and evangelists. Missionaries have laid stress on choosing the best of the young men and women and training them for future leadership in the church but many are tempted by the higher wages in institutions of the government. The time has now come for the India church to walk on its own feet, and it has just recently become an independent church of the living God shining with the light of the gospel.

Charlotte Swenson Memorial. As the mission grew there were more and more cases which called for loving protection and care. Thus there grew up an institution which is called by the name of the first woman sent out by the Augustana Synod, The Charlotte Swenson Bible Training School and Industrial Home for Women. This is a place of refuge and help for Christian women who have been deserted and for women caste converts who have to face terrible conditions because they dare to follow Jesus Christ, their Saviour.

This, like all institutions in India, is in a compound. That means that all the buildings are built in a group and surrounded with a wall. All institutions in India consist of a number of buildings. The wall serves as a protection against both animals and men. No one can enter the compound unless permitted to come through the entrance gate. Within the walls of the Charlotte Swenson Memorial we find the Home for Converts, Home for Widows and Orphans, Industrial School, Missionaries' Home, Kindergarten School, and the Charlotte Swenson Memorial Bible School. Several of these buildings were paid for by the Augustana Woman's Missionary Society. The teacher in the Bible School at present is our missionary, Hildegard Swanson. She also has charge of elementary schools in and near the town of Rajahmundry. Being a very devoted servant of the Lord, she has been and is of untold blessing to a great many who come to this compound. Most of these go out as earnest, sincere Christian workers in various fields.

Literacy. The matter of literacy has been a problem for the missionaries all through the years. To produce a church whose members are able to read the Scriptures is the primary purpose. Think of a minister meeting his congregation on Sunday morning, knowing that most of them are unable to read or write. The only way for them to use the hymns is to memorize them. The only way to know the gospel is to memorize portions of it. That is the reason for the large amount of memory work which is required of converts before they can be accepted for baptism. The gospel is handed from one person to another, from family to family and to relatives



CHARLOTTE SWENSON MEMORIAL BIBLE SCHOOL

and friends by word of mouth. The present day campaign for adult literacy has in it powerful possibilities for the health and growth of the Christian church. In the Mission area sixteen out of a hundred men and five out of a hundred women can read.

EVANGELISTIC WORK

Some of the evangelists are able men. They need to be of strong faith and rich gifts of personality to meet strange new people and to win the friendship and confidence of the non-Christians among whom they live. The evangelistic work is carried on by all the workers both foreign and native, pastors, teachers, catechists, evangelists, Bible women, doctors, nurses and many others.

One day an evangelist pointed to a large flat stone in the village street. He said, "That is the place where I slept on my first night in this village. After that they gave me a more comfortable place to sleep." In a few months this man had more than a hundred people interested in learning. In one year he was ready with his first group for baptism. Within six years the congregation thus begun had increased many times in numbers and influence and was ready to dedicate a church building made of stone. Many members of that congregation were workers in the stone trade and they gave of their time and skill. Others made the frames for doors and windows. Some financial help came from America. On the day of dedication many more people were baptized and added to the number of those saved.

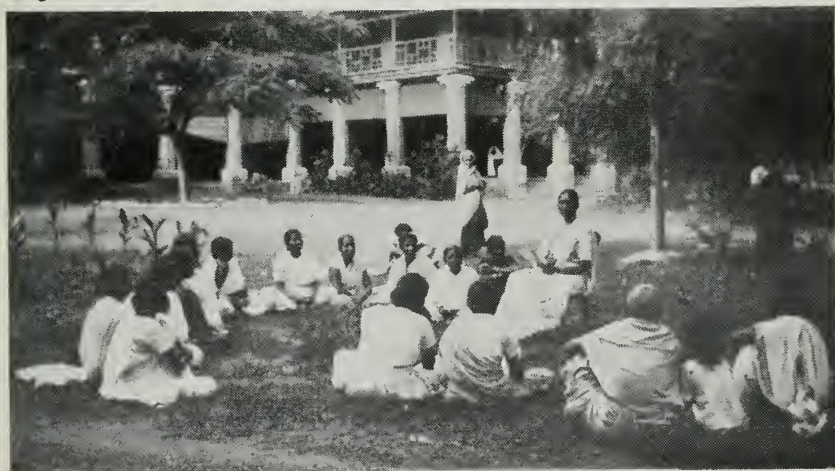


EVANGELISTIC WORK

One method used is touring and using tents

Zenana Work. Many years ago in the town of Rajahmundry an Indian Hindu gentleman invited some women missionaries to visit the women in his household. Of course, the Christian women visiting non-Christians spoke of the one big difference between them, their religious faith. The Hindu women found the stories of Jesus so attractive and the Christian hymns so beautiful that they were delighted to say, "Come again." That story has been repeated ever since. Our own Charlotte Swenson, the first Augustana woman missionary sent to India, was one of the very first zenana workers. (Zenana—the women's section in a Hindu home.) She was a graduate of Bethany College, Lindsborg, Kansas, came to India in 1895 and laid down her life there in 1908. It was she who developed the zenana work with the result that before she died there were 230 homes visited in Rajahmundry, 40 in another town and 1,200 women and children receiving instruction from her and the Bible women. It is said of her, "Her life was a beautiful example of self-sacrificing ministry to her Lord."

In recent years two hundred Bible women have been going out day by day carrying their Telugu Bibles, making their enlightening way through the streets of dust or stone or mud to visit the homes of hundreds of people. They bring friendly cheer into many



BIBLE WOMAN WITH HER CLASS

Hindu homes where the women have scarcely any knowledge of the outside world. They visit Christian homes mostly in the evenings when the coolie work of the day is over and the evening meal is finished. They stop at convenient places in the street singing, preaching and teaching. People hear them gladly. Many respond to their visits by learning Bible verses, Christian hymns and stories of Jesus, the Saviour. Some are Bible women in the hospital wards, others find entrance to the homes of former patients. Some are under the direction of a woman missionary who conducts girls' caste schools, and through the children it is possible to visit mothers, sisters, aunts and grandmothers in the homes. One popular Bible woman has a good singing voice. Wherever she goes she sings the Telugu Christian lyrics. The crowds are captivated by the glory and beauty of the message which opens their hearts to the Saviour.

MEDICAL WORK

Medical work in the Mission was begun in a small way in 1849, but for about thirty-five years it was a side issue, the assigned task of the doctor being school or zenana work. During the year 1884, 185 patients were treated in their homes and 276 were seen at the Zenana Home where the doctor lived. Since that time, however, the work has developed so that today there are six hospitals with local dispensaries, nine out-station dispensaries and one sanatorium. Annually there are about 8,000 in-patients and more than 200,000 visits made to out-patients. It is a great ministry of serving love.

In 1942 there were 3 missionary doctors, two women and one man, 17 Indian doctors, 7 missionary nurses, 40 graduate Indian nurses and 121 Indian pupil nurses in the three hospitals which have nurses' training schools. Two Augustana missionaries are serving in the training of nurses, Hilma Levine, R.N., at Chirala and Verna Lofgren, R.N., at Guntur. Both have had a wonderful influence on the Indian nurses and have contributed much to the Christian atmosphere and work of the hospitals.

Rajahmundry Hospital. Dr. Anna Kugler came to India in 1883 as a teacher, but when it was discovered that she could help the



RAJAHMUNDRY HOSPITAL

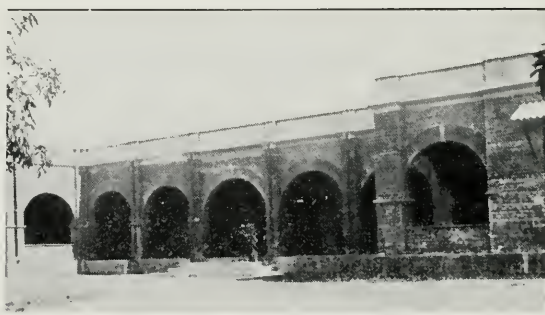
sick, she received so many calls for help that it was finally decided to begin medical work. So many patients came that it became necessary to have a hospital at Guntur. Later on a plea for another doctor and a hospital reached our country. Mrs. Evald, then president of the Woman's Missionary Society of the Augustana Synod, found a young woman in Rockford who was willing to study to become a doctor. Thus Dr. Betty A. Nilsson gave her life to this work, and after completing her studies, left for India in 1908. During these years funds were gathered for the hospital at Rajahmundry. Our missionary society gave half of the amount and another group the other half, with the result that the hospital was built and dedicated in 1911. Dr. Betty, as she is affectionately called, was assigned to the Rajahmundry Hospital and when Dr. Lydia Woerner had to give up the work because of her health, Dr. Betty was placed in charge. The hospital has grown under her capable management. In 1944, after an extended furlough, she again returned to her beloved India and to the work among the people in Rajahmundry which she so dearly loves. She is greatly beloved by the people and has done such outstanding work that she is known far and wide.

Bhimavaram Hospital. After some years it was found that there was an urgent need for a hospital in the populous area around



DR. BETTY A. NILSSON
Seated on the verandah of the Augustana Hospital

the town of Bhimavaram. At that time one of our nurses, Ada Kron, was stationed there and therefore the appeal for this hospital came to our missionary society. No funds were on hand but it was decided to use a part of the income from the Boxes of Blessing each year from 1931. The main hospital building was erected and dedicated in 1934, and given the name Augustana Hospital. Other



AUGUSTANA HOSPITAL
Bhimavaram, India



buildings in the compound have been erected since that, such as, homes for two doctors, one for Dr. Mary Moses and the other for the male doctor, a nurses' home, a dispensary, kitchen, separate ward for male patients, etc. It was originally intended that it should be used for women and children only, but the plea for Christian medical work among the men was so insistent that this service also was added. In ten years from 1931 to 1941, the income from India's share of the receipts from the Boxes of Blessing has paid for all the buildings and equipment in the Augustana Hospital Compound at Bhimayaram.

Dr. Mary Moses has been in charge of the work for the greater part of the time. She was brought up in a Christian family. Upon the death of her father kind folks in United States helped her get an education by sending a sum of money annually for her support. She became very much interested in the medical work and having a high rank in her studies was sent to the Vellore Medical School where she graduated with honors. After an internship under Dr. Betty Nilsson she was assigned to the Bhimavaram Hospital. Under her capable leadership it has been a fast growing work. She is now supported by the Young Woman's Missionary Society.

The Christian spirit in the mission hospitals is quickly caught by the patients. "Let me kiss those hands. Those are the hands that took care of me when I was an object of loathing even to myself." Thus spoke a patient to a nurse. "I felt the presence of God all the time I was in the hospital," said a Christian patient. "Are you praying for that patient who just went in to be operated?" This was the question of a Brahmin patient, addressed to a Christian. She answered, "They say that the reason so many people

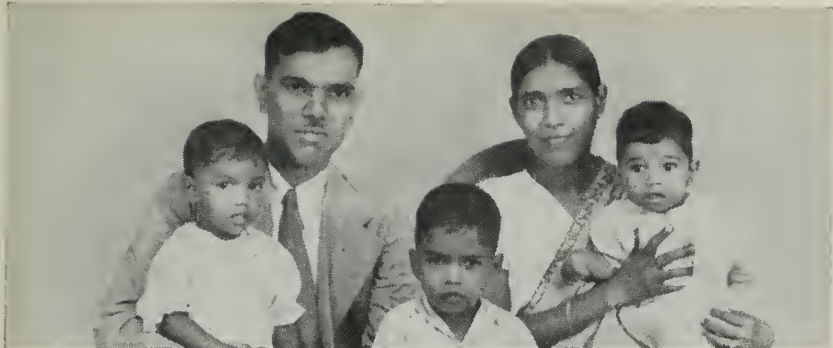
are cured in this hospital is that there is so much praying done." Yes, there is much prayer. There must be much prayer.

Vellore. The Union Christian College for Women is located at Vellore just south of Madras. Vellore began in a small way in 1918. During these years it has proved of incalculable service to the medical work in South India. The vast majority of Christian women doctors who have served in the missionary hospitals and dispensaries were trained there. Although Vellore is well-equipped and efficient as a medical school, it is not a college according to government requirements. For many years two grades of doctors were recognized in India, but now the government has decided that only one type of medical education will be recognized. To make Vellore come up to these requirements there must be additions to the faculty and provision made for a hospital for men also as well as other buildings. Plans have been made by which it is hoped funds will be forthcoming from America and other countries so that this very fine institution may be able to carry on its splendid work. The Woman's Missionary Society of the Augustana Synod has had a share in this work for many years through an annual financial contribution.

THE MISSIONARY AT WORK

The missionaries do not work independently of one another, but as an organized group with constitution, by-laws and rules. Each missionary is assigned a specific work to do. The assignment is made by the Council of the India Mission after the missionary has passed the language examination at the end of the second year of study of Telugu and Hinduism.

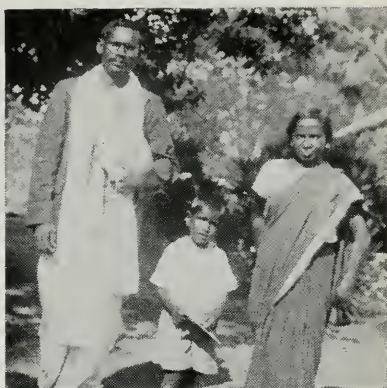
Every missionary leads a busy life and carries a heavy burden of responsibility. The ultimate objective is the conversion of souls, the establishment of congregations, the Christianizing of the people. Working with the missionaries are the ordained pastors, catechists, evangelists, teachers, Bible women and other Indian workers. All around them are still millions who have not yet been reached by the Gospel of Jesus Christ. Unceasing, effective efforts must be



A TELUGU CHRISTIAN FAMILY



TWO BIBLE WOMEN AT RAJAHMUN-
DRY HOSPITAL



A CHRISTIAN TEACHER AND HIS
FAMILY



DORMITORIES AT CHARLOTTE SWENSON MEMORIAL BIBLE SCHOOL

made to reach them. Day in and day out the missionary bungalow is a place of conferences, meetings, interviews and consultations. To assist the missionary, Indians are employed in various capacities, thus relieving the missionary for specific missionary tasks. Before the days of the automobile the missionary had to travel in oxcart, a most uncomfortable and slow method of travel. Now missionaries cover three or four times as much ground, and do three or four times as much work. It should also be noted that India has a tropical climate which is very weakening. For recuperation the missionaries spend a vacation period during the hottest months, May and June, at some hill station, usually, Kodiakanal or Kotagiri.



A RAJAHMUNDRY MARKET PLACE

A CENTURY OF PROGRESS

The year 1942 was a great and glorious year for at that time the India Mission began its Centennial celebrations. It is a far cry from the original "Lutheran Synod of India" to the present "Andhra Evangelical Lutheran Church." The Indian pastors and delegates in the latter far outnumber the missionaries.

What are some of the results of one hundred years of work in India?

Through the faith and devotion of the men and women who have gone to the field they have wielded an influence not only on the people of India but on the church at home. They have brought an enlarged view, the vision of opportunity, the sense of fellowship with other people, the opening of hearts and hands in service. The greatest thing they have done, of course, and the task for which they were sent, has been the teaching and preaching of the gospel. The story of Christ has been heard by hundreds of thousands and it has been a leaven working in many obscure villages so that someone has grown a little kinder to others, a little purer in thought, a little cleaner of life because of a story told about a lost sheep, or a wandering boy, or a Man who died for men—yes, even for women!

There has been the lifting of the great pall of ignorance and superstition that has hung so heavily on the minds of the untaught millions. Those who have studied in the schools have gone out to be teachers of others. The Mission has had its share in molding public opinion to the point where it has begun to do away with such evils as child marriage, the seclusion of women and the oppression of the outcaste. One of the great influences has been the unspoken message of the Christian home. The intense poverty of many people has been relieved by the industrial teaching of the Mission. What shall we say of the hundreds of thousands whose sufferings have been eased and lives prolonged by the ministration of the doctors and nurses? We can never realize what dirt and superstition, what caste prejudice, what fear of anything foreign, what age-old customs and religious opposition, the medical work has had to fight, but the real thing to remember is not only the bodily healing but the daily manifestation of the spirit of the Great Physician.

In a great convention when Dr. Kugler was acknowledging a gift presented to her there was a gasp as she declared, "I haven't done anything much." Then in the midst of a breathless silence she added, "The Lord did it all; I only helped."

Thus we, too, can say with mighty thanks to the Lord who has permitted us to have a small part in His great work of bringing souls in India into His Kingdom.

THE FUTURE OF THE INDIA MISSION

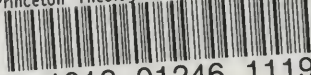
The Andhra Evangelical Lutheran Church is in India to stay. The convention held in Guntur, September 18-19, 1944, was unique in the first place because at this meeting the India Mission officially transferred the reins of government to the native church. The leadership of the Indian church was handed over to its first Indian president, the Rev. E. Prakasam.

It was unique, secondly, because of the large place given to the women of the church. In this land where women have been denied the privileges of developing their potential powers and gifts a group of Christian women met in conference for three days and discussed ways and means of developing leadership among the women, how to strengthen the Christian home, what part they could take in the adult literacy movement and how to increase the usefulness of the local women's societies.

The future is bright with promise. With the gratifying increase in membership, the quality of Indian leadership, the ordination of men with college education and degrees, the influx of the Sudras, the large measure of self-support which is bound to come and the increasing zeal for missionary effort, the Andhra Evangelical Lutheran Church in India may look forward to great days of success and influence.

Thanks be to God who giveth us the victory through our Lord Jesus Christ. 1 Cor. 15. 57.

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